

# THE DIOCESAN TIMES



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MARCH 2022 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



Photo: Rev. Dr. Phillip Cooper addresses the congregation after his ordination while Bishop Sandra Fyfe looks on.

## Pandemic ordinations

In spite of the restrictions imposed by this COVID pandemic, ordinations were still possible following the latest guidelines. These are cellphone photos snapped just after each ordination. On November 10th, Ron Nikkel, was ordained transitional deacon, St. Andrew's Church, Parish of Neil's Harbour. And on November 12th, Dr. Phillip Cooper was ordained transitional deacon, St. Paul's Church, Antigonish, Parish of Three Harbours.



Photo: Rev. Ron Nikkel with parish priest Carolyn Sharp and Bishop Sandra Fyfe behind.



# COLUMNIST

## Ice and snow and power failures and faith

I have been having great difficulty writing my little musings to share with you because every time I sit down to begin, we get a power failure! Yes, I know I should not have left this until the last minute. I accept the blame, but every day seems to be the same, one week runs into the next and if we didn't need to get groceries once a week, I might never figure out what day it is!!



**ST. BART'S BY THE BOG**

*Sarah Neish*

These power failures and the storms that are bringing them into our lives are one more insult. As if the pandemic was not enough, as if being denied our weekly worship at St. Bart's was not a hardship as if being isolated from family and friends was not hurtful...we have been left in the dark and the cold too many times since the new year.

We do have some extra heat source in the form of a wood burning stove, but I do wish for our old kitchen range on days when the switch won't turn on the coffee pot or the stove top and we end up snacking on Peanut Butter and

Jam.

Anyone else old enough to remember that monster in the kitchen? Ours burned wood that had to be split to a certain size. The flat top had four lids that could be lifted with a special tool. The oven temperature had to be controlled by the size of the fire in the fire box. My Mother was an expert at that, and

all of her baking came out looking and tasting delicious.

Bread was mixed and set in a large basin early every third morning and by the time we got home from school, six loaves would be cooling on the old wire rack that hung on a hook behind the pantry door. Our treat was a slice of warm bread with a bit of molasses, and we loved it!

My older brothers took turns splitting the wood and filling the wood box that stood just behind the stove. Dad looked after the ashes, making sure they were cold, well away from the house and in a metal container so there was no danger of fire. Every Saturday I had the job of rubbing 'blacking' on the range top. The kitchen was always warm and welcoming in winter and too hot in summer!

Our house, like our neighbours, had a daybed in the corner and a rocker or two as well as a big table waiting for homework time. There was a cribbage board on a windowsill just waiting for

a game before bed and a few hooked mats on the floor to keep our toes warm.

When I remember those times, my heart goes back to dear ones gone on before us. Our family have always worshiped at St. Bart's. The church has been a very important and grounding part of our lives. I wonder if our ancestors had such worries during the Spanish Flu of 1919? If they felt the need to be apart to stay safe? There is no one to ask and no records that we can find but I am sure it was a time of deep distress for all who lived By The Bog. But St. Bart's was there for our families just as it is for us now and better days will come.

The weather will improve, the ice and snow will melt away, the tulips Rev. Billie planted so many years ago will bloom and life will return to what we call normal once more. After all, Father Jason keeps assuring us of this truth.

I'll keep you posted,  
Aunt Madge



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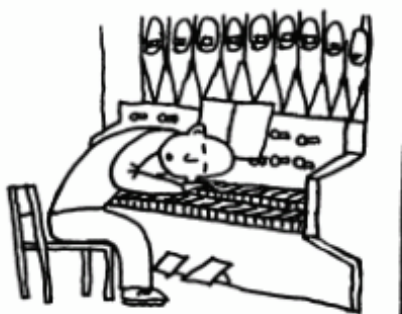
The first day of the month BEFORE the month of publication:  
e.g., the deadline for the May edition is April 1<sup>st</sup>.

### THE LITURGICAL PAUSE

THIS IS ONE OF THE CENTRAL ELEMENTS OF A CHURCH SERVICE.  
WE OBSERVE A LITURGICAL PAUSE AT THE FOLLOWING POINTS:



AT MOMENTS WHEN PONDERING IS EXPECTED



WHEN THE ORGANIST HASN'T COME IN



WHEN THE READER HAS A PARTICULARLY GRUELLING JOURNEY TO THE LECTERN



WHEN AN EASTER FIRE OR ADVENT CANDLE REFUSES TO LIGHT



WHEN NO-ONE WILL ADMIT TO BEING THE PERSON DOWN TO LEAD THE INTERCESSIONS



WHEN NOBODY HAS A CLUE WHAT IS SUPPOSED TO HAPPEN NEXT

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## BISHOP'S COLUMN

# Finding a new rhythm



Bishop Sandra Fyfe,  
Diocese of Nova Scotia and  
Prince Edward Island

“Lent points us to the coming of spring, and it invites us to slow down our lives so as to be able to take stock of ourselves.”

I have always appreciated the changing of the seasons. There is something about each one of them that I love: the long, warm days of Summer; the vibrant, changing colours of the leaves and the cool evenings of Fall; the first snowfall of Winter and the opportunity to skate or ski or maybe even build a snowman (notice I didn't mention shoveling!); and then, the renewal of the earth in Spring, with flowers poking up out of the cold, hard soil, an annual miracle that never seems to disappoint.

In many ways, the rhythm and cycle of these seasons in the natural world are reflected in the changing seasons of the Church year. These seasons take us on a journey through the life, death, resurrection and ascension of Christ, and then carry us onwards as this new Church in his name starts to take shape. There are ups and downs and unexpected turns. There are joys and wonders, challenges, betrayals and sorrows. There is suffering and death and, after death, new life. So much of the human story is reflected in the stories we hear as these seasons turn, inviting us to stop and consider these biblical characters who so often resemble us - or we, them.

The season of Lent is a particular time for reflection, restoration and renewal. It invites us to turn around (which is what the word “repentance” means) and pay attention to the rhythms and cycles of our own hearts and minds and bodies and souls. The word “Lent” comes from an Anglo-Saxon word that means “little Spring.” And if we think about what happens during that season -- roots being nurtured unseen deep underground, and the gradual emerging or re-emerging of life after the cold, dark Winter months -- we begin to see the parallels, how this can be a time for the nurturing and renewal of our own lives. Noting this connection between Lent and springtime, Canadian Roman Catholic priest and theologian Ronald Rolheiser makes another interesting observation about the etymology of the word “Lent.” He writes: “In Latin the word *lente* means slowly” (or for those of us who speak or studied French, think of the word *lentement*, which also

means slowly). “Therefore,” he continues, “Lent points us to the coming of spring, and it invites us to slow down our lives so as to be able to take stock of ourselves.”<sup>1</sup>

Fr. Rolheiser's comments reminded me of Psalm 51, which we read on Ash Wednesday to mark the beginning of this season. This Psalm invites us to consider our own lives and our need for renewal. In reviewing a variety of translations, I found these words from *The Message* compelling: “God, make a fresh start in me” (Psalm 51:10a). Surely that's what Lent offers each of us: the opportunity for a fresh start, with God activating within us what is needed most to restore rhythm and balance in our lives. What a gift that is as we navigate our way through the end of the second year of this pandemic, when so many of us have struggled to sustain any kind of routine or structure in our lives.

Lent calls us back to right relationship: with God, with ourselves, with one another, and with all of God's creation. It's an invitation to reclaim our God-given rhythm, so that we may be refreshed and made new. I realize this might sound idealistic, especially in these Covid-times when so many of us may be feeling “out of sorts” (the term “languishing” has become popular these days for a reason!). If that's the case, however, it may help if we look ahead to Spring and remember that the trees that were bare will produce leaves and the flowers whose bulbs lie dormant beneath the earth will bloom. Life will start anew. And so, we are called to step confidently into this next season of both the Church year and our lives, leaving behind what was and asking God, like the psalmist, to make a fresh start in us. May God do just that, so that in time each one of us may be renewed in faith and hope and love.

+Sandra

<sup>1</sup> *God For Us: Rediscovering the Meaning of Lent and Easter*, Paraclete Press, Brewster, Massachusetts, 2014

## The more we know, the more we can improve



REV. DR. LAURA MARIE PIOTROWICZ  
RECTOR, ST. JOHN'S, LUNENBURG

Every year in March, the United Nations holds the Commission on the Status of Women (CSW) at their New York headquarters – this is to coincide with International Women's Day, on March 8. The CSW is one of the largest UN events, with substantial engagement from Non-Governmental and Civil Society organizations. Historically, people in the thousands flock to Manhattan for 2 weeks of advocacy, education, and solidarity.

While COVID has changed the way we gather, it has not diminished the engagement, especially acknowledging that COVID has had a disproportionate affect on women. With all side events taking place virtually, no travel costs have opened doors for many to participate; yet access to reliable internet (and time to participate) continues to hinder access. Yet the commitment continues,

with this year's focus theme addresses climate change and environmental disaster risk reduction, highlighting gender equality at the centre of solutions.

Climate change effects are felt the hardest in the poorest countries, and within them the most marginalized groups (including women and gender oppressed), who have the fewest resources and opportunities to protect themselves, and often increased obligations (women tend to have lower rates of pay, access to transportation, rights, education, as well as increased obligations in home life including childcare, elder care, and food provisions.) The ways that women's equality intersects with issues of climate change may be shocking; and the more we know, the more we can improve. (For example, during flooding women are more likely to die in places where

they are not allowed to learn how to swim.)

So this March, I propose a three-prong engagement in these global issues, from the comforts of our own homes. First, let's learn about the issues: we can benefit from virtual CSW events, and we have great resources locally - our own Diocesan Environment Network provides abundant learning opportunities, for example, or your community's women's resource centre. Secondly, let's take action: we can commit to one act of eco-justice this year, through advocacy, empowerment, mentoring, leadership at church. And thirdly, let's pray! God hears our prayers, and the Spirit moves our hearts with inspiration. During CSW, Ecumenical Women at the United Nations (an international coalition that includes the Anglican Communion) will again be

offering prayers every morning on our Facebook page – you are most welcome to pray with us.

This International Women's Day, let's honour the influential women of our past and present, while also learning to seek new and creative ways to honour the women and girls of our future. A better world is possible: and we can play a part.

The 66th Session of the UN Commission on the Status of Women runs March 14-25; more information can be found here: [www.unwomen.org/en/csw/csw66-2022](http://www.unwomen.org/en/csw/csw66-2022)

Daily Prayers during CSW can be accessed on Ecumenical Women's Facebook page at [www.facebook.com/ecumenicalwomen](http://www.facebook.com/ecumenicalwomen)



## NEWS FROM AWAY

## How exciting!



### March 2022 is the 10th anniversary of the Diocesan Environment Network!

A time to celebrate AND a time to focus on the next 10 years. We want you to be part of it.

It's a special time in our evolution as a network, carrying out God's call to care for creation. It's a time for "refreshing" DEN and to dream new dreams, ensuring a long life for both DEN and our planet.

And you are all invited!

We want to thank those of

you who are involved in DEN in various ways this past ten years. Everything from as simple as keeping DEN and those connected to DEN in your prayers, to those of you who are very active, and all those who fall somewhere in between. Thank you for your commitment the baptismal vow you committed to and the 5th Mark of Mission calling you to care for creation. I pray each day that DEN can help you live out those commitments.

The Environment Network (DEN) was established in the spring of 2012 and has grown this past ten years to include approximately 650 people, mostly Anglican, mostly in NS & PEI but people from other provinces, dioceses, faith groups, religions, and environmental groups, from across Canada and other parts of the world. Because

the church, especially the Anglican Communion, has not only expressed concern about the climate crisis, but been fully engaged, like other Christians around the world, despite the pandemic, DEN has continued to move along at full tilt.

**How have you benefited from DEN?**

**How has your parish benefited? The community you serve?**

**When was the last time your parish used DEN or the resources we have to offer?**

**What can DEN do for your parish/region?**

**Help you green your church?**

**Help you engage with the broader community you serve?**

**Help you support people in your parish who care about God's creation?**

**Help you with a particular project?**

Every green project is important. Every green action is important. Every green story is important. Sharing that information is leading by example. Those stories are a good influence on other parishes.

As an incentive to encourage your parish to share good news green stories, no matter how big or small, we thought we might provide an incentive. A complete Rogation Sunday package for your parish if you send us a story.

- Rev Rachel Mash, from Cape Town, South Africa, who coordinates the Anglican Communion Environmental Network has offered to preach/speak/present to parishes that share a green story.

Livestreamed or recorded.

- Also included in our Rogation package:
  - Sunday worship liturgy
  - Sunday School/Youth resource
  - Seeds for a gardening project
  - Information on starting a food forest on your church property

Please keep DEN in your intercessory prayers throughout the month of March and feel free to access resources, give us your opinion or offer to help.

Looking forward working with you as we strive for a healthy planet for future generations.

Rev. Marian Lucas-Jefferies

## Grief: time standing still

The phone rang at about 3 am. Awakened from a deep sleep, I could not be ready for the message I would eventually receive. My thoughts were at the outset, "Who could it be?" At our International School, every home had what was called an inside line. This was for all internal communication. None of these phones could reach the outside world, but there were some homes that had an outside line. From these, calls could be made and received from anywhere. The person who called me simply said, "Bryan you have an international call." My initial thought, "Once again, it's a family member who has forgotten that I am 8 hours in front of them."

However, as I trudged down that dark dirt road towards the home where the call was waiting, I began to feel a sense of foreboding. It would be my brother, who informed me that my Mom was seriously ill, would not live, and could I come home.

At that point everything became surreal. My thoughts were, "What just happened?" "Did this really occur?" to, "These things don't happen to me." I felt in a dazed cocoon-



Bryan Hagerman

like state, experiencing an out of the body emotional experience, time standing still, as I attempted in vain to grasp the moment in the present. I was emotionally in a protective mode, disassociating from a very painful reality that I was struggling to grasp.

Many events in life create these experiences. It could be a personal loss, a major defeat, a big win, or a traumatic event. At first, doubt and denial cloud our feelings. Questions arise; Is this true? Did this happen? Eventually

the situational fog dissipates and reality becomes sets in. During this temporary period of surrealness, coherence is set aside, memory fades in and out, as we move in and out of a numbed emotional suspended animation, mixed with numerous anxious thoughts in an unending swirl around us.

The sudden loss of a loved one can create this momentary surreal period. Grief is this natural and quite normal response to loss. With it comes suffering and pain. It can be debilitating and overwhelming. Emotions felt are; shock, denial, anger, disbelief, guilt, and a profound sense of sadness. It is crucial that we respond to that loss through a process of healthy grieving. Let me offer some responses.

**a) Feel the pain.**

It is important that we allow ourselves to feel the pain. Although antithetical, the antidote to grief is to feel the pain. One way might be to communicate how we feel about the person we lost. This can be shared with others, or we might write how we feel in a journal. Through various forms of communication,

written and verbal, we can express what the loved one meant to us, why the pain is so deep, the affect they had on our lives, the stories we remember. Speaking about a loved one who has passed can be difficult and painful. It is also helpful.

**b) Create a memory.**

Create memories in the form of pictures, stories, and mementoes placed in a central place, which remind us of the one lost.

**c) Allow for closure.**

A celebration of hope with friends, and loved ones, offers an opportunity to grieve in community, to feel and experience important and loving support around you. At an event like this, stories can be told, prayers prayed, hope delivered, emotions shared, laughter expressed.

**d) Create a memory.**

This can come as a gift in the name of the one lost, perhaps to an important cause honoring their memory going forward. It could be a bursary or scholarship in their name.

**e) Take care of unfinished business.**

It may also be helpful to write a letter to the one who has passed, in which words

we wish we had said when they lived. It could be an offer of forgiveness, an apology, a narrative expressing love. This could be followed up a reading at their grave site. It is crucial to take care of unfinished business when someone has died.

Grieve alongside someone who has lost a loved one. This is as simple as being present in their lives. Support does not necessarily mean words. Remember Job!

God grieves right along with us. That's what it means, in part, to be in relationship with him. Accept his love and his care. Our Heavenly Father grieved the death of his son. Jesus grieved the death of his cousin John, and of his friend Lazarus. He grieved his own death! And he grieves along side of us when we feel the pain of a loved one lost. Time may stand still for a moment but our God stands with us in the midst of it all.

Dr. Bryan Hagerman RCT  
St Paul's Church Outreach  
Counsellor

[www.bryanhagerman.ca](http://www.bryanhagerman.ca)





# Say Yes! to Kids 2022

Cynthia Pilichos, AFC Diocesan Representative NS & PEI

Are you a parish that has a vision for ministry and outreach to kids and youth? Is there a project to benefit kids and youth you would like to see happen, but lack the resources in your parish to get it launched? Or, have you started something for kids and youth that you are not sure you can sustain without help?

If any of these questions apply to you, help is at hand. The Anglican Foundation's Say Yes! to Kids is back, and it's going to be better than ever! Say Yes! to Kids 2022 builds on the great success of Say Yes! to Kids 2021, but makes it even better for a parish to participate and to

ensure its efforts to support youth are better known in the community. If you have not already applied to be part of Say Yes! to Kids 2022, it is not too late – the campaign is April 1 – June 30, 2022.

While, the mission focus of the 2021 campaign remains the same – children, youth, and young adults – this year AFC is introducing a partnership model of fundraising. In Say Yes! to Kids 2021, the fundraising efforts of the 12 diocesan teams (of which NS/PEI was one of the top five) were pooled, and, together with leadership gifts and funding from AFC's endowment, helped fund AFC's October Request for Proposals (RFPs). Our diocese had a total of 10 proposals approved and funded

(\$61,650), making us the leading diocese to benefit from Say Yes! to Kids 2021. Bravo to our great 2021 proposals that captured the imagination of the Anglican Foundation's selection team.

What makes Say Yes! to Kids 2022 different is that AFC will partner directly with parishes who want to raise money for their own great kids' and youth-oriented projects. So, instead of applying for a grant after the fundraising campaign, parish teams will be the primary beneficiaries of campaigns they help to champion at the local level. Each parish team will be supported by the Anglican Foundation of Canada (AFC) in the following ways: marketing, mentorship, training, and

case development. AFC will also champion a leadership giving effort – securing gifts of \$5,000+, including matching gifts – that will help to boost the team efforts nationwide. In other words, all the fundraising expertise of AFC will be available to the parish teams that will have identified up front their kids/youth-focused projects.

This partnership model of fundraising means that the parish gets to keep 60% of what it raises, with 20% going to support youth-focused ministry at the diocesan level, and 20% for youth-focused ministries at the national level. Our diocese is blessed with a vibrant Youth and Family Ministry Diocesan Team and the Youth Coordinator position in the

person of Allie Colp – we have great youth-focused projects to be supported by the 20% directed to the diocese. Our parishes and diocese are poised to really benefit from this fundraising model, which is a win, win, win all way round. Be sure to register a team.

For more information about this great deal for your parish, visit [anglicanfoundation.org/say-yes-to-kids](http://anglicanfoundation.org/say-yes-to-kids) and download AFC's [FAQs sheet](#). Feel free to contact AFC Rep, Cynthia at [cjp2320@gmail.com](mailto:cjp2320@gmail.com). Not sure what might be a good kids'/youth project for your parish, contact Allie at [acolp@nspeidiocese.ca](mailto:acolp@nspeidiocese.ca) to talk about possibilities for ministry in your parish. AFC's [Say Yes! to Kids](#) has a deal for you!



Photo: Blane Finnie accepting the bursary award from Steve Beeler representing the Friends of the Bishop.

## A timely award

By Blane Finnie  
AST student

It was a considerable surprise to receive the Friends of the Bishop G.D. "Pete" Stanfield Bursary this year.

One often hears something of an award before they receive it, but not so this time, and it was a welcome surprise indeed. My other professional life,

that of the Horticulturist, is such that I'm usually tight on money in the Spring and flush with it in the Fall. This year though, a family emergency cut significantly into my Fall funds, and I could not work as many hours as I usually would be able to. My family and I also need to move this Fall/Winter into a new living arrangement. I'm sure you've heard; the market for rentals

is currently very unpleasant. All of this amounts to a very unpredictable Winter. We have our daily bread for certain, but sudden expenses or another sudden change could be difficult. Even without that, uncertainty itself is difficult to live with.

I take my academic studies and field responsibilities seriously. All students do, and all who follow their call to ministry cannot help but be diligently on the road. However, going into an uncertain winter asks more diligence of me and indeed, asks more of every student. These are difficult times, and they suggest an uncertain focus on studies. I cannot thank the Friends of the Bishop and AST faculty, who selected me for this award, enough. The community of students is grateful for their continued support. It goes a significant distance in helping me to focus on my studies and formation rather than being too heavily burdened by the cares and worries of this world.

Blane Finnie

For more information on the Friends of the Bishop go to: <https://www.nspeidiocese.ca/ministries>



## Growing Disciples gathering

Brainstorming, idea-sharing and plenty of great questions. Joyful energy and creative imagining are present at **Discipleship Drop-In** Zoom gatherings. This is a series of informal conversations hosted the first Wednesday of each month.

DDI is a diverse group of lay and clergy leaders who also share their plans and dreams for next steps. The focus is to help people who are curious about faith, and how to nurture people in their growth as those who are baptized and actively following Christ.

The next Discipleship Drop-Ins are March 2 and April 6, from 6:30 p.m. to 8 p.m. Pop into Zoom for a few minutes or stay for the entire session. The gatherings are hosted by the Creating Missional Communities Team (VSST). To sign-up, contact Tanya Moxley: [tkmoxley74@gmail.com](mailto:tkmoxley74@gmail.com)



# MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

## LISTENING & LOVING



Photo: Lovingly preparing lunch bags are Phyllis Reno, Loretta Dawe and Carol Vickers at St. John the Baptist.

By Rev. Canon Lisa G. Vaughn

Discerning missional ministry involves two main ingredients: deep listening and deep loving!

There are an overwhelming number of things we could be doing in our churches to serve our community, and a limited amount of time, energy and ability. The key is prayerfully striving to be faithful by doing what we can, in our strengths, to meet identified needs in the neighbourhood.

A group at St. John the Baptist, North Sydney, is doing just that. Led by Betty Mansfield, a member of The Connectors THREE, missional leadership cohort, they are focusing on *what they can do for people*, as compared to *what they can get from people*.

The ministry called, *Feeding the Need*, is a compassionate response, providing free

lunches from the church parking lot.

"Discerning what God was calling me to do as part of The Connectors THREE, I listened and became more aware of the needs in our community and neighbourhood, and in prayer," explained Betty. "It kept going back to feeding and welcoming all."

Feedback from a previous parish workshop and the lay minister's informal community needs assessment, revealed that one approach could be to provide more food more often.

"After Lenten luncheons we would always say we need to keep this going," said Betty. "At our gatherings with other denominations during The Week of Prayer for Christian Unity we always talked about serving a meal to the community. I thought now is the time to do this but to make it more missional let's take it outside and welcome

everyone. Make it inclusive so everyone feels welcome and let's start here at St. John's."

The listening and loving care go hand-in-hand for the Licensed Lay Minister. "A study was done in our area over the last three years," explained Betty. "It showed that 85% of people know at least one person who is struggling through poverty, mental health issues or addiction. People are hungry. Some have lost hope and have trust issues. People are lonely and looking for connection."

Thus *Feeding the Need* is more than just physical sustenance. "The main goal is to fill a need in our community and keep the church visible in the community as a safe place that cares about our community and neighbours, by loving them and doing good things," Betty shared.

Although the ministry has only been underway for a couple of months, the team at St. John's is offering up 40 to 50 brown bag lunches each time. Recipients are a mixture of active parishioners, a number of those who had drifted from the congregation, and others they have not had an opportunity meet before.

Betty and her team emphasize relationship-building in the parking lot encounters. Some of the responses have been, "Why are you doing this? Can we help?, This is so nice of you to do this for us." She says, "Everyone is so grateful."

The group is working through a challenge related to the missional initiative. "One obstacle is that there is stigma and judging around receiving a free meal," said Betty. "People automatically think it's for the poor or homeless, so we need to and are working on communicating to others what *Feeding the Need* is really all about. Someone may just need a day that they don't need to make lunch for themselves."

Here's how the practical planning works. "A small



Photo: Ministering in the bitter cold of winter to feed the need in North Sydney are Connie Barnes, Betty Mansfield and Phyllis Reno.

group gets together to decide what we'll make for this month's meal, and pray for nice weather too," laughs Betty. One person does the shopping, then a small team gathers (COVID-safely) in the church kitchen. "As restrictions lift and the program grows we will get more people to help," she said. "We have had people express interest in helping us, even non-parishioners."

Getting the word out for *Feeding the Need* includes circulating posters around town and sharing on social media. "Our post on the church's Facebook page on Jan 20th had over 3,700 views," said Betty.

The lunch ministry takes

place on the spot of the former church hall. The pioneer minister has dreams that the site will be a gathering place for people again. "It'll just look different because we won't have a building, but we can have benches, tables, flowers, a nice green space and we can still gather and enjoy a meal and fellowship or whatever," said Betty. "Maybe even prayers or Bible reflections, all while we share God's love to whoever drops by."

Advice for other parish leaders considering a similar missional ministry? Betty says, "If an idea comes to you and keeps popping up, don't be afraid to 'just do it', and others will join in to help."

How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action. - 1 John 3:17-18

## ANNOUNCEMENTS

■ Rev. Sue Channen appointed priest-in-charge of the Parish of Liscomb/Port Bickerton effective February 7th for the duration of Rev. Kristin Mackenzie's maternity leave.

■ Rev. Margie Fagan appointed rector of the Parish of Hackett's Cove, effective May 1st.

■ Rev. Dr. Patti Brace, Rector of the Parish of Mahone Bay appointed regional dean for the South Shore region.

■ Rev. Paul Jennings resigned as Anglican Formation Director effective April 30th, 2022. At this time Paul will expand his time commitment as rector in

the Parish of Wilmot.

■ Rev. Janet Hatt appointed priest-in-charge of the Parish of Western Shore effective immediately to June 30th, 2022.

■ Today (Feb 2, 2022) marks the 40th anniversary of the consecration of Archbishop

Arthur Peters as the 13th Bishop of the Diocese of Nova Scotia & Prince Edward. We give thanks for Archbishop Peters' faithful ministry and wish him God's richest blessing.

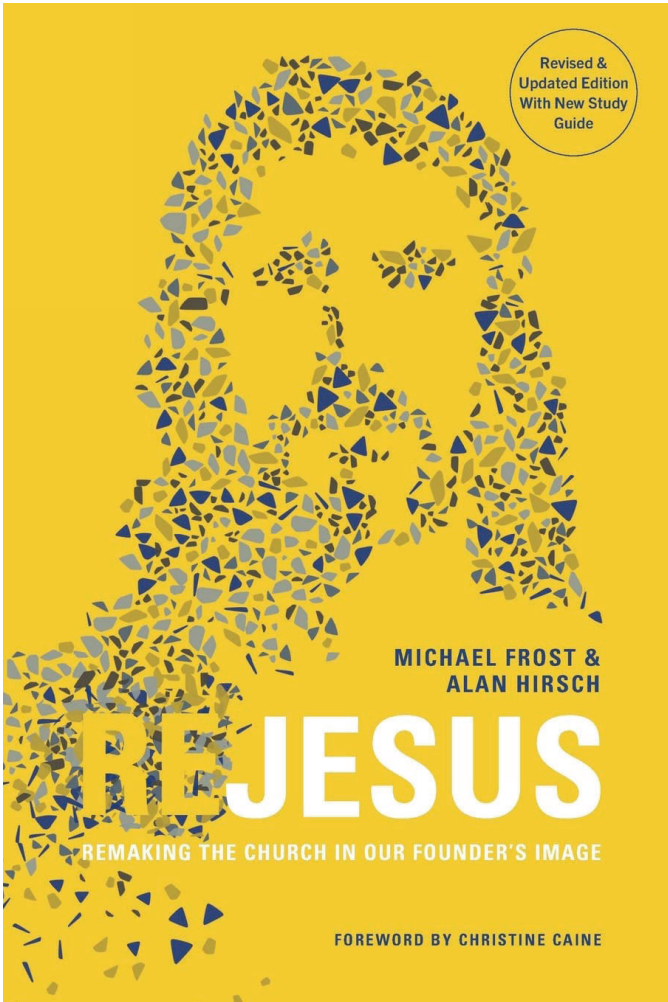
■ Rev. Shirley Carras resigned as interim priest-in-charge of the Church of the Holy Spirit,

Dartmouth effective January 31st, 2022

■ Rev. Cate Ratcliffe appointed priest-in-charge of the Church of the Holy Spirit, Dartmouth effective February 1st, 2022 to April 30, 2022.



# ReJesus Spring Book Club



Join with friends in the Dioceses of Fredericton (New Brunswick) and Nova Scotia & Prince Edward Island for a dynamic four-week book study with, **ReJesus: Remaking the Church in Our Founder's Image.**

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call to recenter our lives on Christ so that we might become a people who look, act, think, and sound like Jesus. Now more than ever, our world needs a church remade in our Founder's image."

This text was written in 2008 and recently revised (released February 17, 2022). Authors are **Michael Frost** (writer of *Surprise the World: The Five Habits of Highly Missional People*, and *Keep Christianity Weird*), and **Alan Hirsch** (author of *The Shaping of Things to Come* and *The Forgotten Ways*, ). Both Frost and Hirsch are two of the top missiologists in the world today.

This jointly shared book club between dioceses, will be hosted on **Zoom**, Mondays from **7 p.m. to**

**8:30 p.m.** It runs **April 25, May 2, May 9 and May 16.**

No charge to join. Purchase of the book is required. Registration will be open soon. Those interested or have questions may e-mail [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca)

Publisher : 100 Movements Publishing (Feb. 17, 2022)  
ISBN-10 : 1955142130  
ISBN-13 : 978-1955142137

Paperback is approximately \$22.86. Kindle is \$9.99



## FREE LENTEN RESOURCES

Stumped for a fresh seasonal liturgy? Looking for a relevant Lenten devotional? Check out our Diocesan website's links and articles for ideas and resources. Some items featured are:

- LIVE LENT - Embracing Justice (The Church of England, 2022)
- REVIVE & REVIVE LENT - A discipleship program for people who are looking to grow and be spiritually nourished. Explore prayer, spiritual disciplines, scripture, and baptismal call to ministry.
- PWRDF and more!

Other sources include:

- The Church of England - Worship Texts – Lent
- The Episcopal Church - Lent Resources
- Anglicans Online – Lent & Easter ideas
- Building Faith, Virginia Theological Seminary, VA

Are you looking for something in particular or want to share your resources?

E-mail: [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca)

To search these, VISIT: [www.nspeidiocese.ca](http://www.nspeidiocese.ca)

## FIRST SUNDAY IN LENT

Sunday, March 6<sup>th</sup> 2022



COMMUNITY: CARE . . . COURAGE . . . COMPASSION

**Women's Ministry Sunday** was initiated by the Anglican Church Women Board to recognize and promote the many ways that women live out God's mission in the church and community. It has evolved from: honouring the women and the ministry of their organized groups within the parish, to recognizing their ministry beyond the parish, including within their professional and community volunteer activities, to their collaboration with men where they work together for a common purpose, achieving a shared goal. To quote the Anglican Church Women hymn:

*The Love of Jesus Calls Us*  
# 434 Common Praise verse 4.....



*The love of Jesus calls us in swiftly changing days,  
to be God's co-creators in new and wondrous ways;  
that God with men and women may so transform the earth,  
that love and peace and justice may give God's kingdom birth.*



Text: Herbert O'Driscoll





Photo: Circle of prayer at a Canadian Mothers' Union meeting.

# Praying around the world

By Mary Stone  
Canadian Mothers' Union  
president



For Christians, Lent is a time to slow down, even more than the pandemic has allowed, to reflect on our lives and to consider our relationship with God. Many people put more focus on their prayer life during this time; perhaps that might be in the form of a daily meditation.

Prayer is central to Mothers' Union. Each day at midday, Mothers' Union members all over the world pause to pray and be a part of a worldwide Wave of Prayer. Since every hour on the hour it is midday somewhere, members can choose a time that works best for them. Every one of the dioceses around the world where a Mothers' Union

branch exists is prayed for at some point during the year. By joining in and sustaining this Wave of Prayer, we are a part of something bigger than ourselves. As we pray, we know that others, too, are praying for us, around the world.  
<https://www.mothersunion.org/resources>

Thanks to the feelings of isolation and disconnection that Covid 19 fostered, Mothers' Union began midday prayers on

Facebook. This gave and still gives members not only the opportunity to prayer along with others but also a chance to send along their messages. I love to see greetings from India, Trinidad, Australia, Thunder Bay, Swansea and so on...

Anyone can enjoy these prayers at anytime.  
[https://m.facebook.com/MothersUnion/live\\_videos](https://m.facebook.com/MothersUnion/live_videos)

In Canada, we are offered so many great opportunities for praying with others around the world. The World Day of Prayer is another such prayer opportunity. The Women's Inter-church Council of Canada (WICC), which is located in Toronto, organizes the World Day of Prayer.

The WICC tells it like this - "Imagine

over 1.5 million Christians speaking 79 different languages in almost 150 countries coming together in spirit; uniting to pray for relevant issues affecting women and children. This was the 2020 reality for this tremendous movement that has been active for nearly 100 years.

The World Day of Prayer is traditionally celebrated on the first Friday of March, though communities can choose other dates. A different participating country writes the service each year, and we look forward to the one prepared by the England, Wales and Northern Ireland committee for 2022".

This year the WDP is on Friday, March 4. Thanks again to the pandemic, the service is available on

YouTube around the world. It can be used at anytime for a meeting or a service. It can be used in the largest to the smallest of churches or facilities.

You may be interested to know that the first World Day of Prayer event occurred in 1927 and has continued to this day. A list of the themes and organizing countries for the last 95 years along with other information can be found at <https://wicc.org/world-day-of-prayer/what-is-wdp/>

In the Mothers' Union 2022 Annual Wave of Prayer Diary there is a creative prayer suggestion each month. For the month of March, the focus is Valuing Women.

Creative Prayer suggestion: Read a newspaper or the news media and take note of the stories of some women included in them. Use the following prayer to pray for them and their circumstances; also for others that come to mind as you reflect and pray.

***We thank God for making all of us in his image, Each equally loved by him.***

***We pray for all to follow Christ's example Of respecting and valuing women, And for the dawn of a better world***

***Where equality may flourish. Amen***

Perhaps this could be a daily meditation idea for you.



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# Teach Us to Pray: What's the meaning of this?



It's a question we've all heard – and maybe we ourselves have asked: What's the meaning of this? No need to be surprised – God has given us minds to think, to ponder, to “make sense” of what confounds us. We all have questions and we ask them, presumably, because we are seeking answers, or at least, better understanding.

By the time this paper is in your hands this month, we will have just begun the season of Lent and some may be wondering what Lent is all about. We observe it every year, in the weeks prior to Easter, but just what is Lent and why do we observe it anyway? Is there “more to it” than giving up something? Well, yes, actually! Here, I'll offer a few answers to these questions, but I hope you'll do your own digging through the weeks of Lent as we prepare ourselves for the great festival of Easter.



**Rev. Frances Drolet-Smith**  
Diocesan Representative,  
the Anglican Fellowship of Prayer

Lent is a season of forty days, not counting Sundays, which begins on Ash Wednesday and ends on Holy Saturday. Lent comes from the Anglo-Saxon word “lencten”, meaning “spring.” The forty days represents the time Jesus spent in the wilderness, tempted by the devil, preparing to begin his ministry.

The three traditional pillars of Lenten observance are prayer, almsgiving, and fasting and they are intimately interconnected.

Prayer is our on-going conversation with God - morning, noon and night. It draws us into deeper relationship with God, and by extension, our neighbour. Prayer allows us to focus on what matters, what God wants us to do, and discern who we are as followers of Jesus. In prayer, we not only ask God to help us; we also give thanks for our blessings, and offer ourselves to serve others.

Almsgiving calls us to be generous – to help those in need. It invites us to live with less and give out of love. What do we need? What can we live without? What are we attached to that could better be used by someone else?

Fasting. What we've tended to refer to as “fasting” is more accurately termed “abstaining.” On Ash Wednesday, Good Friday and all the Fridays in Lent, some Christians abstain from meat – that's where the tradition comes from of serving fish chowders in Lent. Whether you call it “fasting” or “abstaining,” giving up something you enjoy during the Lenten season has value.

Now, many people fast from chocolate, sugar, etc. When choosing something to “give

up”, ask yourself, what will help deepen my relationship with God? Letting go of those things that distract or squander time, such as scrolling social media, gossip, binge watching TV programs, and replacing them with letter writing, baking bread for the local soup kitchen, shovelling the neighbour's walk etc., can lead to a greater love of others. Giving up something helps build spiritual character. Making sacrifices is hard but self-control in small things leads to self-control in larger things. This also helps us live lives more fully centered on love.

I invite you to lend yourself fully to the solemnity – and expansiveness of this season by reflecting on these words, attributed to that most prolific writer ‘Anonymous’:

Lent is the perfect time to ask “what's the meaning of this?” May this season be a time of deep digging – and of growing joy as we prepare our hearts for Easter.

Rev. Frances Drolet-Smith  
Diocesan Representative, the Anglican Fellowship of Prayer

PHOTO BY GEORG  
EIERMANN ON UNSPLASH

## This Lent ...

- mend a quarrel
- seek out a forgotten friend dismiss suspicion and replace it with trust
- write a letter
- give a soft answer
- encourage youth
- show your loyalty in word and deed
- keep a promise
- let go of a grudge
- forgive an enemy
- apologize
- try to understand
- take a close look at your demands on others
- think first of someone else
- be kind
- be gentle
- laugh a little more
- say thank you
- welcome a stranger
- make a child smile
- take pleasure in the beauty and wonder of the earth
- speak your love and then speak it again.



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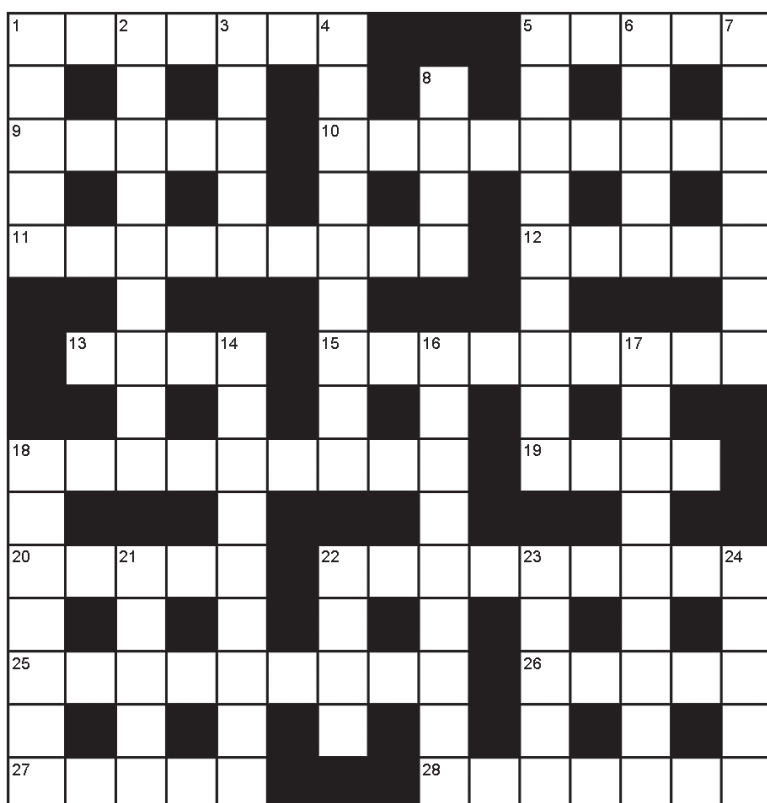
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# MARCH Bible Crossword

by Maureen Yeats



## MARCH 2022 Clues

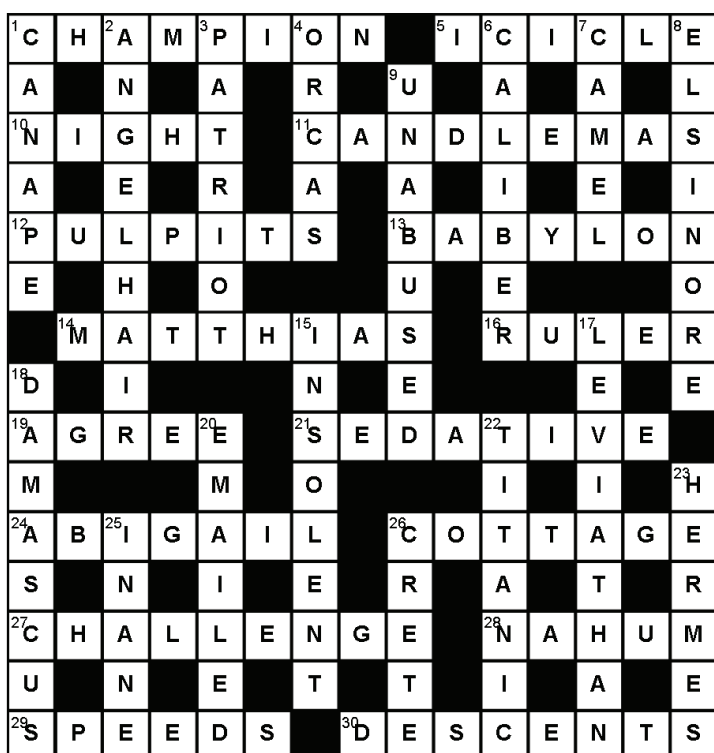
ACROSS:

- 1- Dried grapes (7)
- 5- County (shire) in southwest England (5)
- 9- "Of making many \_\_\_\_\_ there is no end" (Eccl. 12:12) tomes (5)
- 10- "For you meet him with rich \_\_\_\_\_" (Ps. 21:3) special favours (9)
- 11- A language spoken in Nunavut (9)
- 12- Inactive person (5)
- 13- "Your \_\_\_\_\_ Lord, do I seek." (Ps. 27:8) countenance (4)
- 15- Element #93, created artificially (9)
- 18- "Abraham lived at \_\_\_\_\_." (Gen. 22:19) city in southern Israel (9)
- 19- Weapon used in fencing (4)
- 20- "Jesus ... went away to the district of Tyre and \_\_\_\_\_." (Matt. 15:21) city in Phoenicia (5)
- 22- Lawyers (9)
- 25- Those in charge of examinations (9)
- 26- City in Florida, popular with snowbirds (5)
- 27- "You shall not \_\_\_\_\_." (Exod. 20:15) take what is not yours (5)
- 28- Part of Communion service that begins "Holy, holy, holy" (7)

DOWN:

- 1- Jewish teacher/religious leader (5)
- 2- Vaccinate (9)
- 3- Small image inside larger image (5)
- 4- "Honour your Lord with your \_\_\_\_\_." (Prov. 3:9) possessions (9)
- 5- "He will regard the prayer of the \_\_\_\_\_." (Ps. 102:17) poverty-stricken (9)
- 6- Open to bribery (5)
- 7- Quack medicine (7)
- 8- Religious season before Easter (4)
- 14- Indispensable (9)
- 16- Rehearses (9)
- 17- Lacking in refinement (9)
- 18- "They took up the broken pieces left over, seven \_\_\_\_\_ full." (Matt. 15:37) woven containers (7)
- 21- Male duck (5)
- 22- Brother of Cain (Gen. 4) (4)
- 23- Person who lives in the capital of Italy (5)
- 24- Mixes together (5)

## February Puzzle Answers



*Anglican Church Women Board,  
Diocese of Nova Scotia & Prince Edward Island*

**2021-2022  
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Jeremiah 29: 11

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# #BreakTheBias

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN DIOCESAN BOARD

Imagine a gender equal world. Imagine a world free of bias, stereotypes, and discrimination. Imagine a world that is diverse, equitable, and inclusive. That is the image put forth by the International Women's Day 2022 campaign with the theme #BreakTheBias. Just imagine . . .

The history of International Women's Day stretches back more than 100 years, when the day was first observed across Europe and America in 1910. The colours chosen for the day then, and that still continue, in addition to white, are purple and green.

**The Anglican Church Women Diocesan Board encourages parishes to honour the ministry of the women of the parish, both within the parish itself and the community at large, on Women's Ministry Sunday, March 6 in 2022, two days before International Women's Day.**

Purple signifies justice and dignity and green is for hope. It was on March 8, 1946 that feminists in Italy chose the mimosa flower as a symbol of strength, sensibility and sensitivity for International Women's Day.



International Women's Day is celebrated annually on March 8. The day focuses attention on progress made by celebrating the acts of courage and determination by ordinary women who have played an extraordinary role in the history of their countries and communities, as well as a call for change. While this

opportunity to reflect on progress achieved and the issues yet to be addressed is encompassed in one day globally – March 8, the work to ensure that progress is sustained and needed change is initiated is a year long enterprise, day after

day, year after year. There are voices still unheard; women still unable to reach their full potential; women and girls still denied access to education, health care, and employment; there is still a long way to go for women to reach full equality with men. After all, it is only fair - as Mao Zedong said: "Women Hold Up Half the Sky."

We have these special days and months for historically marginalized communities (International Women's Day – March 8; National Indigenous Peoples' Day – June 21; National Truth & Reconciliation Day – or Orange Shirt Day – September 30; Treaty Day in NS – October 1; Mi'kmaq History Month in NS – October; African Heritage Month – February) to help focus attention on both progress toward a more equitable society and the road yet to be travelled in achieving the vision of International Women's Day 2022 - #BreakTheBias.

The Anglican Church Women Diocesan Board encourages parishes to honour the ministry of the women of the parish, both within the parish itself and the community at large, on Women's Ministry Sunday, which is March 6 in 2022, two days before International Women's Day. It is an opportunity to celebrate the hard-won

progress that women have made in the church, as there are no avenues that are closed to them, but what does linger is a "taken-for-granted" nature of the ministry of women. Even when they are ministering in partnership with men, women are usually the ones providing the organizational framework for the ministry to take place. This is evident in the World Day of Prayer that is held the first Friday in March (March 4, 2022). While this global day was initially developed for women, it is open to all, women and men, but it is promoted by the Women's Inter-church Council, with the resources for the day (with the theme this year, I Know the Plans I Have for You (Jer. 29: 11), being developed by women.

There is an assumption, a "taken-for-granted" sense, that this female organizing strength will always be there. However, many of the organizational structures that women have created to make their ministry possible, such as ACW groups or guilds, are disappearing, as those who have maintained them are aging and leaving this temporal world. A younger demographic is not drawn to these specific organizational features. This is a reality within both the church and the community, as volunteer organizations beyond the church that have largely, or solely, been peopled by women, are disbanding.

Having Women's Ministry Sunday for our diocese be the first Sunday in March means that we can capture the focus on women, their accomplishments and their

challenges, that is promoted with International Women's Day being on March 8. Take the time to celebrate on Sunday, March 6 the extensive ministry within the parish and the community of the women in your parish . . . and . . . if that ministry is being carried out in partnership with men, celebrate them, too! After all, it is in the last verse of the Anglican Church Women hymn, The Love of Jesus Calls Us (CP 434), that women and men are called to be co-creators with God in bringing about the kingdom of God, where love and peace and justice reign. This is a call to BreakTheBias, and we are all called to do that. It is an equal opportunity enterprise, just like the Anglican Church Women Board's Annual Projects are an equal opportunity contributing initiative. Remember, for 2021/22, we are bringing in funds to support a woman recovering from addiction in the caring environment of the Marguerite Centre where there is healing of mind, body, and spirit. See the Board's ad, Marguerite Centre: A Future with Hope, in this issue on how to contribute - all contributions, from all sources, are welcome.

Each year there is a specific stance or pose that is promoted for International Women's Day. For 2022, everyone is asked to cross their arms at the wrists in solidarity to call out gender bias, discrimination and stereotyping. Together, we can BreaktheBias and forge women's equality. Let's do it!



Photos showing of a woman crossing arms to indicate warning to stay away. Credit Unsplash



# Bridging the church and the world

BY REV. RAY CARTER

The diaconate in this and other dioceses in the Anglican Communion is often misunderstood and in some cases maligned, and even looked on with suspicion by priests and laity of the church. Diakonia as a term for Christian ministry was taken to refer especially to a role of humble service that really belongs to all ministries in the name of Christ.

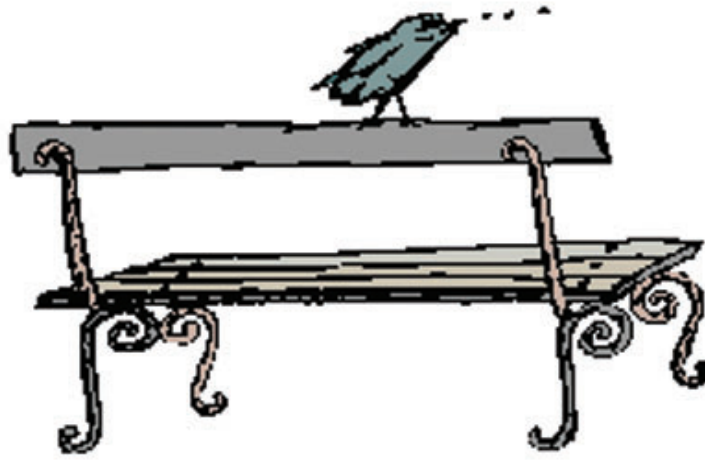
Diaconal ministry requires some explanation, and the liturgy provides the context for understanding the church's diaconal ministry. The celebration of the Eucharist has shaped the governing structures of the church. Bishops, priests and deacons are ordained into ministries that have to do with Word and sacrament. The celebration of the Eucharist is like a "dress rehearsal" for life. The liturgy is the work of the whole people of God. Ministry is, first, ministry of the church as a whole. The whole community is a priestly people. This ministry of the whole people of God requires the ministries of individuals. Through baptism people are initiated into the ministry of the church. Baptism, however, does not confer office in the church. Office must be given by the church. Within the liturgy there are a variety of tasks to be performed: these tasks have traditionally been given to those with distinct roles in the liturgical celebration, e.g., that of



Deacon Ray Carter

presider and deacon, which have a symbolic function. A close relationship exists between liturgical celebration and diaconal ministry. The baptized have been given their calling and ministry by virtue of their baptism. That calling is renewed and reshaped by the liturgical celebration of the Eucharist, and the diaconal ministry of the laity receives encouragement and in some cases leadership from the deacons of the church.

The ministry of deacons was traditionally, and in some places is at present, expressed within the liturgical celebration of the Eucharist by assigning elements of the rite to the deacon: reading the gospel. Leading the intercessions of the people, receiving the gifts of the people and "setting the table" for the meal, serving the



## View from the Deacon's Bench

Eucharistic meal, and sending the people from the Eucharist into the world.

In our modern church we can see that diaconal ministry is not limited to ordained deacons. Laity perform diaconal roles in the church and there are some common principles against which we can recognize various diaconal ministries in our midst. A general description of diaconal ministries is: Diaconal ministers are called to be agents of the church in interpreting and meeting needs, hopes, and concerns within church and society.

As agents of the church diaconal ministers do not ride off like the Lone Ranger, but rather are accountable to the church. While traditional deacons were understood to be agents of the bishop, deacons today are more agents of the parish. This relationship comes with accountability, and

is a two way street. Deacons must account to the church for their ministries, and the church is accountable for providing adequate support and preparation for diaconal ministry carried out in its name.

Diaconal ministry bridges the church and the world, taking to the world the needs, hopes, and concerns of the church and bringing back the same from the world.

What is emerging is a renewed definition of diaconate that understands deacons to be not merely an inferior order of ministers exercising lowly service, but agents ordained to assist the presider, both in the proclamation of the Word and sacrament, as well as coordinating the community's service in Christ.

The meaning of Ordination in relation to the diaconate is an issue of central importance. In the case of the diaconate ,

ordination is:

- 1) both an activity and an identity
- 2) calls for open ended or lifelong commitment
- 3) includes recognition as being within the one ordained ministry of Word and sacrament
- 4) entails a symbolic as well as a practical relationship to the whole community that provides for the public exercise of this ministry as well as for its accountability.

Ordained ministry, whether bishop, priest, or deacon is a life long and distinct form of ministry, and a strong case has been put forth by others for direct ordination of priests, eliminating the so called "transitional deacons" and adding identity to the Deacons role.

It seems that due to liturgical renewal over the last several decades deacons are viewed with suspicion by laity as those who want to take their ministries, or by some presbyters that the deacon has no role in the church that laity can't do. The great distinction between Deacons and laity is that Deacons have a distinctive call to be publicly accountable servants of the church who have a charge to model, encourage, and coordinate diakonia. This is the particular call or vocation of the Deacon that is not shared by all Christians.

## SPECIAL DAYS OF CELEBRATION IN THE MONTH OF MARCH

### March 9th - Gregory of Nyssa- Bishop, Teacher of the Faith 395

Gregory's older brother was Basil the Great, who we commemorate on January 2nd. Gregory did not start out by following in his brother's footsteps as a priest and theologian. Instead he chose a career as a lawyer and teacher of rhetoric. But in the year 371, his brother Basil died. Soon afterwards, his older sister Macrina also died. But before her death, while Gregory was nursing her, brother and sister had long conversations about the Christian faith and how Christians should live. He took up his pen to continue the theological work which his brother had left unfinished, and he began to emerge as a spiritual teacher in his own right.

### March 10th - Robert Machray First Primate of All Canada 1904

Robert Machray became the first Primate of the Anglican Church of Canada in 1893. Educated in Scotland and then Cambridge University, where he was ordained a Priest. In 1865, he was chosen to become the second Bishop of Rupert's Land. His Diocese included much of the Arctic as well as the Canadian Prairies. One of his first acts as Bishop was to call a clergy conference, which he developed into Diocesan Synod. Later this body became the basis for a Provincial Synod. Under his leadership, the Western Synods led the way in calling for unification of the Anglican Church in Canada. In 1893, when the first General Synod of our Church met at Toronto.

Machray was elected Primate. He remained Primate, as well as Archbishop of Rupert's Land, until his death in 1904. Machray was a tireless worker with a genius for organization. But he also possessed a generous heart and was able to work well with a wide variety of people.

### March 17th Patrick Missionary Bishop in Ireland 461

Patrick, the Patron Saint of Ireland, brought Christianity to the northern tribes of that country in the early fifth century. A native of Cornwall, he was kidnapped by Irish pirates who sold him into slavery in their homeland. Six years later, he fled his Irish masters, returning to Britain and was eventually ordained to the Priesthood. He had a vision that he would return to the land of his former

captivity, and around the year 438 the vision came true. He was made a Bishop and given charge over the mission to the Irish. His mission quickly evolved into a vibrant institution. He also encouraged the growth of Irish monasticism and within a few generations of his death , monks and nuns had replaced warriors as the heroes of the Irish people.

### March 18th -Cyril of Jerusalem - Bishop, Teacher of the Faith 386

The fourth century was a time of strife in the Christian Church. Those who tried to walk a middle way between the rival factions often found themselves assailed by both sides. One of these moderates was Cyril, Bishop of Jerusalem. He was the special target of many intrigues because his office made him Guardian

of the Holy Places, which were drawing pilgrims from all over Christendom. Cyril managed to hold on to his office without compromising his integrity and came to be venerated for his holy life and sound pastoral teaching. Around the year 348, he delivered a course of nineteen lectures to a group of people preparing to be baptized at Easter. Cyril did more than simply provide his listeners with information about Christian doctrines. He sought to instill them with a passion for Christ, which would enable them to develop into the new life which they were about to begin by their Baptism. Cyril bore witness to the pastoral nature of all Christian teaching — its duty not only to communicate the faith but also to nurture the faithful.

SUBMITTED BY REV JK MORRELL